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NEW TABERNACLE, SALEM, MASS.

A

MEMORIAL

OF THE

OLD AND NEW TABERNACLE,

SALEM, MASS.

1854-5.

BY SAMUEL M. WORCESTER, D. D.,

Pastor of the Tabernacle Church.

BOSTON:
CROCKER AND BREWSTER.
SALEM: H. WHIPPLE AND SON.
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Salem, Dec. 8, 1854.

Rev. S. M. Worcester, D. D.,—

Dear Sir.—I have the pleasure of communicating to you the following vote of the Proprietors of the Tabernacle, passed at a meeting held on Monday evening last, viz:

"*Voted unanimously*, That the Proprietors ask of the Pastor copies for publication, of the very appropriate and excellent Discourse delivered by him at the dedication of the new Tabernacle, on Friday the 1st instant; and of the last Sermon delivered in the old house, on Sabbath afternoon, March 5th. And if he complies with their request, that they be published under the direction of the Standing Committee."

GEORGE D. PHIPPEN,
Clerk of the Proprietors.

1459226

Salem, March 21, 1855.

George D. Phippen, Esq.,—

Dear Sir,—After receiving your note of the 8th of December last, I hoped to be able, in a few weeks, to make a copy of the Discourses, which the Proprietors of the Tabernacle have done me the honor to request for publication. But unavoidable avocations, with very unexpected absences from home, have prevented an earlier attention to the subject. With a grateful sense of the kind regards of the Proprietors, I am now ready to place the manuscripts at their service.

It affords me much pleasure to be assured of their entire concurrence in the proposal, to add such historical statements and illustrations, as will render it proper to entitle the work a "Memorial of the Old and the New Tabernacle."

With most sincere respect and esteem,

SAMUEL M. WORCESTER.

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PRELIMINARY NOTICES.

The Records of the Tabernacle Church begin in 1743, as a continuation of those of the First Church, which was formed, 6th of Aug. 1629. They are so written, until May, 1762, when the long controversy, which had occasioned a violent division or disruption of the Church, in 1735, was honorably terminated. (See "Discourse at the First Centennial Anniversary of the Tabernacle Church, April 26, 1835.") From April 18, 1735, to Feb. 20, 1743–4, the Records were kept by the pastor, Rev. John Fisk. They were withheld by him, and are supposed to have been destroyed, or to be lost.

The Book of Records of the First Church, previous to 1660, is also lost, or was destroyed. Some portions were copied and are still preserved. It is not known when the Records actually began. As in respect to the affairs of the city, it is probable, that the early transactions of the First Church were not properly recorded. In the circumstances, this is not unaccountable, however much to be regretted.

We have, for instance, no accredited and no professed copy of the original "confession of faith," which, with a "covenant in Scripture language," was prepared by Rev. Francis Higginson. (See Morton's "New England's Memorial," Mather's "Magnalia," Hubbard's "History of New England," etc.) According to Hubbard, there were copies "retained by some" as late as 1680 or 1681. A printed copy of the confession of faith and covenant, "*the same for substance,*" is in the Boston Athenæum. (B. 76. Sermons.) It is entitled "Direction for a Public Profession in the Church Assembly, after giving examination by the elders, which direction is taken out of the Scripture, and points unto that faith and covenant in the Scripture; being the

same for substance, which was proposed to and agreed upon by the Church of Salem, at their beginning, the 6th of 6th month, 1629." This was prepared by Rev. John Higginson, of the First Church, and was ready for the members, in Oct. 1665. (See Records, First Church. A copy may be seen in Morton's "Memorial," etc, by the Congregational Board of Publication, 1855. pp. 459–64. Also, with the covenants of 1636 and 1680, in the Salem Gazette, March 31, etc. 1854.)

The original form of *the covenant* of 1629, very nearly, if not exactly, is inserted in the preamble of the Covenant of 1636. It is this: "We covenant with the Lord and one with another, and do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth." With the same brevity and beauty of expression, the First Church in Charlestown, which was the foundation of the First Church in Boston, entered into "covenant with the Lord and one with another." (See Morton's Mem.; Cong. Board Pub. p. 464.)

From the imperfect or incomplete mode of transcription upon a *leaf*, the oldest of the known manuscripts or papers of the First Church, it would seem most likely, that the Covenant of 1636 has been mistaken for that of 1629, and thus has been undesignedly but unfortunately misrepresented, in most of the publications respecting the Church. That it is not the Covenant of 1629, appears from an explicit statement in a copy of the Covenants of 1636 and 1680, as issued by the First Church, in 1680, and still preserved in a little book, prefixed to the Records of the Tabernacle Church. There is other proof also, abundant and unanswerable.

The present Covenant of the Tabernacle Church is very nearly the same as, with the "Articles" of discipline and government, was adopted in 1786. It is very similar to that given by Cotton Mather, ("Ratio Disciplinæ," etc. 1726,) as an example of the form of Covenant in the N. E. Churches.

"Apprehending ourselves called of God into a gospel church state, yet deeply sensible how unworthy we are of so high a privilege, we cannot but admire that rich and free

grace which triumphs over so great unworthiness. But with humble reliance on the aids of that grace, which is promised to all, who, with a true sense of their guilt and ruin, return to God for pardon and help, we thankfully lay hold on his covenant. Avouching, this day, the LORD JEHOVAH, FATHER, SON, and HOLY GHOST, to be our God, our Father, our Saviour, and our Leader, we humbly give up ourselves to him, and receive him as our portion forever. We give up ourselves and our all to the blessed Jesus, whom, in his underived and original nature, we acknowledge as Almighty God, and, in the covenant of Grace, engage to adhere to him, as Head over all things to his church and people, relying upon him as our Prophet, Priest, and King, to bring us to eternal blessedness. We acknowledge our everlasting and indispensable obligations to glorify our God, in all the duties of a holy, sober and religious life. Depending, therefore, on his powerful grace, we engage to walk together, particularly in a church state, in the faith and order of the gospel, as far as we shall have the same revealed to us by the Word and Spirit of God; conscientiously attending the worship of God in all its parts, in secret, in the family, and in public; upon the sacraments of the New Testament—baptism and the Lord's supper; upon the discipline of his kingdom; and upon all his holy institutions. Declaring our firm belief of the Christian religion, as revealed in the Scriptures of the Old and New Testaments, and of such a view of it, substantially, as the Westminster Catechism exhibits, we heartily resolve to conform ourselves to it, as long as we shall live in the world. Affectionately giving up ourselves to one another in the Lord, we solemnly covenant faithfully to watch over each other, to seek the promotion of each other's spiritual good, to submit ourselves to the discipline and government of Christ in his Church, and watchfully to avoid all sinful stumbling blocks and contentions, as become a people, whom the Lord hath bound up together in the same bundle of life. At the same time, we also dedicate our offspring with us to the Lord, purposing with his

help faithfully to perform our duty to them in the methods of a religious education, that the Lord may be their God.— All this we do, relying on the blood of the everlasting covenant for the pardon of our many transgressions, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us in every good work to do his will, working in us that which is well pleasing in his sight; to whom be glory, forever and ever. Amen."

After surrendering the name and style of the First Church, in 1762, the Church took the name of "*the Church of which the Rev. Mr. Dudley Leavitt was late Pastor.*" In May, 1763, it was "voted, that, this Church be called the *Third Church of Christ in Salem, from this time forward.*" When the name of the house of worship, recently taken down, was recognized as the name of the Church, is not known.

From Dr. Whitaker's settlement in 1769, to 1784, the government of the Church was *Presbyterian;* and hence the Church itself was sometimes so called. By a singular coincidence, the Branch Church, more recently called Howard Street,—formed by a secession from the Tabernacle, in 1803,-- was *Presbyterian,* from 1815 to 1828. (See Appendix B.)

Pastors of the Tabernacle Church.

1. Rev. John Fisk, 1735. Relation dissolved 1744. There appears to be no good authority to say, as has been published, that he was "*installed* in 1736." The statement, like some others in the ecclesiastical documents and annals of Salem, may have been first made, in the exercise of a kind of *license,* which is hardly excusable in what assumes to be true history. Mr. Fisk could not have needed any "installation." (See Appendix A.)

2. Rev. Dudley Leavitt, ordained Oct. 23, 1745. Died, Lord's day evening, Feb. 7, 1762.

3. Rev. John Huntington, ordained Sept. 28, 1763. Died, May 30, 1766.

4. Rev. Nathaniel Whitaker, D. D., installed, July 28, 1769. Relation dissolved, Feb. 26, 1784.

5. Rev. Joshua Spaulding, ordained, Oct. 26, 1785. Dismissed, April 23, 1802.

6. Rev. Samuel Worcester, D. D., installed, April 20, 1803. Died, June 7, 1821.

7. Rev. Elias Cornelius, installed, July 21, 1819. Dismissed, Sept. 29, 1826.

8. Rev. John P. Cleaveland, D. D., ordained, Feb. 14, 1827. Dismissed, April 23, 1834.

9. Rev. Samuel M. Worcester, D. D., installed, Dec. 3, 1834.

In 1846, when the old Tabernacle was approaching its 70th year, the inquiry began to be made, will it not be an injury to the Church and Society, if their house of worship shall much longer be left, without being re-modelled in the interior, or essentially re-built? Some were opposed to any large outlay, except for a new house; and for this the time seemed not to have come. With slight repairs and a small measure of garnishing, the old house remained until the annual meeting of the Proprietors, April 30, 1853. May 2d, "A Committee was appointed to consider and report on the expediency of making substantial repairs on the old house, or of re-modelling the same, or of erecting a new house; and to ascertain as far as practicable the views and wishes of the proprietors in the premises." June 6th, Hon. Mr. Huntington, from the Committee, reported that it "was expedient to build a new house, provided there should be found to exist a general concurrence in such a measure on the part of the proprietors, and provided also means could be obtained to such an extent, as to render it reasonably certain, that the enterprise would not involve the Society in any burdensome debt."

No one of the Committee proposed a less sum, than $15,000, as the cost of a new house. It was thought, that $13,000 ought to be pledged, but as yet $7,000 only had been subscribed. While the final action of the proprietors was deferred, and further progress very doubtful, the pastor preached a discourse,—Sabbath, A. M., June 12th,—from the

words spoken by the prophets Haggai, (i : 7, 8,) and Zechariah, (iv : 6) : " *Thus saith the Lord of hosts; consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.*"—"*Not by might, nor by power,*" *etc.*

In a few days, the subscription for a new house reached the desired amount; and at meetings, July 5th, and 9th, measures were adopted accordingly. Messrs. Huntington, Kinsman, Russell, T. S. Jewett, and P. Hale were appointed a Committee, with full powers to act in the premises.

Contracts for the new house were made, to be fulfilled in 1854. The enterprise went forward with great harmony. If the actual state of the old house could have been seen, as it was revealed in the process of demolition, it is probable that there would not have been a dissenting voice.

The square and high pews were so well adapted to Sabbath-schools, that they were much the more patiently endured. And so many were the associations of the "venerable" with the whole structure,—that not a few were at times ready for expressions, as if it were a kind of sacrilege to "break" it "down at once with axes and hammers." And with sensations to be remembered, rather than described, the *advertisement* was read, offering the Tabernacle for sale!

The site was wanted for the new house. And the spectacle of the old building, as a *currier's shop*, or a *carpet factory*, like what may be seen not far distant, could not possibly have been tolerated. The tragic and the comic, however, often strangely meet. A *jeu d'esprit* ended with,

> *Nota bene.* I will add, we dont intend to sell
> The sexton, nor the minister, the organ, nor the bell.

In the Salem Observer and the Register, were very creditable effusions, like the following in the Gazette, from a young lady who has since united with the Church.

> Ah! hallowed memories entwine
> Around this sacred fane,

Which, though removed from outward gaze,
Will in the HEART remain;
For oft, in fancy's fairy clime
This temple loved we'll rear,
And view again these aged walls,
Sacred to praise and prayer.

Long years have pass'd since first it stood
A "temple of our God,"—
And many who now sleep in dust,
These sacred aisles have trod;
But some among them may, perchance,
From yon bright home above,
Watch o'er this dedicated spot
With fond and tender love.

For oft, the "shepherd of our flock,"
Hath led, with watchful care,
Beside the waters, calm and still,
Through pastures green and fair;
And many have, beneath this dome,
Approached the mercy-seat,
And fallen humble supplicants,
At the Redeemer's feet.

Yes! sacred memories entwine
These aisles and pews, among,—
And scenes, at which, with gladsome joy,
Bright angel choirs have sung;
A little band of "faithful ones"
Were consecrated here,
To heathen lands, o'er lonely seas,
A Saviour's love to bear.

And very dear to ME thou art,
How can I say farewell;—
For while I gaze upon thee now,
As by some magic spell
Comes up the hour when first these aisles
In childish awe I trod,

And listened to the voice of prayer,
And to the word of God.

But go! thy work is NOBLY done,—
Thy mission here is o'er,—
And registered in God's own book,
Thou 'lt be forevermore;
Yet, as thine altar and thy walls
Recede into the past,
Deep in our HEARTS thou 'lt be, enshrined,
While memory shall last.

The 6th of Feb. 1854, was the 42d anniversary of the ordination of the first American missionaries to the heathen of other continents. (*See Life of Dr. Worcester, II. pp.* 128–135, *and Amer. Miss. Memorial.*) The occasion was commemorated in the evening, and a discourse preached by the Pastor, from 1 Tim. ii : 5, 6. This was the last evening meeting in the old Tabernacle!

Sabbath, A. M., March 5th, the discourse was designed to exhibit the historic foundation and the prospective security of the Church of God, in the perfections, providence, and promises of the Divine Redeemer. The text was Heb. iii : 4. The conclusion was: the Church is upheld by the power, that upholds the universe. God is in the midst of her. She shall never be moved.—*Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.* (Isa. xxxiii : 20.)

The Scriptures read, A. M. were Gen. i : 1–5. John i : 1–5. Heb. i : 1–8. Hymns sung, B. I. 2. Sel. 29. Scriptures, P. M., Heb. viii : 1–5, 10–13. Rev. i : 4–6. xxii : 16, 17. Hymns, Sel 26. B. II. 13.

The Communion was also celebrated, in the forenoon, and the 406th Select Hymn was sung. Previous to this very affecting service, three young persons were received to the church, by a profession of their faith in the Lord Jesus.

OLD TABERNACLE, SALEM, MASS.

The Farewell to the Old Tabernacle;—or the Discourse delivered, Sabbath afternoon, March 5, 1854.

Now that which decayeth and waxeth old, is ready to vanish away.—Heb. viii : 13.

A few days only before our Divine Redeemer accomplished his decease at Jerusalem, one of his disciples called his particular attention to the buildings of the temple. "Master, see what manner of stones, and what buildings!" The magnitude of the stones in the foundation, and the general aspect of strength and beauty, throughout the "many mansions" of the grand and imposing structure, celebrated so far away among the heathen, as the temple of Jehovah,—evidently inspired the Galilean fishermen with no common emotions of admiration, if not of national pride and hope. Not so with their Master, who knew both the past and the future of all things. In full view before him, he saw the destruction of the city and the temple, which were then so hallowed and so dear to the remnant of the chosen seed of Abraham. "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down!"

This terrible overthrow was foretold to be by hands of violence and blood, and not by the corroding and dilapidating influences of the elements. Yet the natural effects of time were doubtless already visible. Still more visible, it may be supposed from the condition of the Hebrews, were the signs of decay, when, thirty years later, the apostle was preparing for them in particular, his mighty demonstration of the infinite preëminence of Jesus Christ, above all angels as well as all men; and the immeasurable superiority of his personal revelation in the glorious Gospel, over all which had before been spoken and witnessed by patriarchs or prophets.

About ten years, probably, after Paul wrote the words of our text this morning,—"Every house is builded by some man; but he that built all things is God,"—the temple of the Hebrews was in ruins. And if at the time of writing his Epistle, he could not, with any marked significance, have said of the temple itself, that it was "decaying and waxing old," he certainly could have thus spoken of the reverential and gorgeous ritual of the law which came by Moses. Its purpose was well nigh fulfilled, and, in the sovereign pleasure of the Founder of both the Old and the New Covenant, it was "ready to vanish away." And according to the argument of Paul, the evidences of the approaching dissolution of the Hebrew polity, were the same as could be seen in an old and venerable edifice, which, however much it had been loved

and honored, must reasonably give place to a new structure, which would now be better adapted to its own original design.

To the whole Mosaic economy, therefore, in its existing form and substance, might be applied a practical axiom, or proverbial truth, which none would be inclined to dispute. As God had spoken of "a new covenant," which he intended to make, the apostle argued, that, as a matter of course, the time would be, if it was not already, when, whatever "the new" was to supersede must relatively be "old." And as every one would admit, "that which decayeth and waxeth old, is ready to vanish away."

We may take the words of the text, as a general truth in respect to all perishable things. The dwellings in which parents and their children's children have lived, with the trees also which have borne fruit, season after season, all decay, wax old, and are ready to disappear;—like the aged and gray-headed men, and the garments which they may have long cherished for their former, far more than their present value. The simple fact of growing old is a sign and a proof, that they will soon be gone. Such is the law of decay, universally.

Why then should we not all, in our time and place, yield obedience to this law? Would you, if you could, always wear the old garment, because it is older and older? Would you cherish the old tree, if it be rotten at the trunk, and bears

less and less fruit, or none; and when you have no room for another, unless the axe shall first do its office? And would you keep the old paternal mansion itself, with all its inconveniences and discomforts, because your sires dwelt there before you?—If such had been the course of all who have preceded us on the earth, what improvements would ever have been made, like those which we now so rejoice to see in the wonderful arts of civilized and christianized society? What depth of the Dark Ages would have been deep enough for a nineteenth century? No century like ours could ever have been known among men.

In the particular case to which Paul applied the truth of our text, he would exhort his brethren not to mourn but rejoice. The new covenant was far better for them than the old. And as it was the will of Him, who is never himself changed by the changes of earth and time, they should be well content to leave the old; and with grateful hope accommodate themselves to the opening scenes and the illuminated promises of their Maker's new dispensation of covenant love.

He thus distinctly reminds them of the law of re-production, by which the law of decay becomes so joyous, instead of being always and unmitigably grievous. And who needs to be informed, that, in the beneficent constitution of our terrestrial state of things, the law of re-production is not only co-extensive with the law of decay, but admits also of such manifold and marvellous devel-

opment and improvement in its appropriate subjects, that the new may be incomparably superior to the old?

Throughout all nature, you may see the union and communion of these laws of decay and reproduction. And it will not be doubted, that the law of re-production has far more than supplied the losses which are incident to the law of decay. Thus will it continue to be, it is our privilege to assure ourselves, so long as the spring shall follow after winter, and harvest after seed-time; and so long also as the mournful hearse shall leave behind it the groups of infancy and childhood, that can smile and gambol at the very gates of the cemetery, or even on the fresh graves of the dear departed!

Yielding obedience, therefore, to the universal law of decay, we, my beloved friends, have assembled, to take our leave of this sanctuary of holy convocation,—this house of our God, which here has been standing so firmly, these last seventy-seven years. It is too large for us to keep as a precious relic, or we would part with it only with our life.

We do as others have done, and well done before us. That beautiful tabernacle in the wilderness of Sinai,—planned by Him who spread out the heavens as a tent to dwell in,—waxed old, and could no longer give "rest to the ark of the Lord." Another took its place, long before the son of David built the Lord an house, which all

the earth could not rival in the riches and renown of its consummate perfection of architecture. By the silent voice of the law of decay, the old had been declared to have ended its mission; and with the salutations of "all hail," the law of reproduction heralded the new.

It is, then, let me now remind you, an occasion of gratitude and gratulation, that we leave this venerable old sanctuary, not only in obedience to the law of decay, but also the law of re-production.

We have not been obliged to provide a new sanctuary, because "devouring fire" had burned this to the ground. Such might have been our necessity, as was theirs who laid the foundations and raised these very walls and pillars. On the night of Oct. 6, 1774,—an unsparing conflagration left nothing of the former house,—save the pulpit-cushion, and these two identical time-worn volumes of the Holy Word. These, at the peril of life, were rescued from the sacred desk.

That first house of this people had been erected, less than forty years. It was dear to many. The clarion voice of Whitefield had there been heard. And there Leavitt and Huntington, to say nothing of Fisk and Whitaker, had ably and undisguisedly preached the Law and the Gospel, when the trumpet elsewhere too often gave a feeble or an "uncertain sound."

Neither have we been obliged to leave this our hallowed sanctuary, because driven out by the

constraint of strife and ecclesiastical divisions. Our predecessors who built the former house, were thus compelled by a power, equal to that of the bayonet, to leave the place which they greatly loved, and to which they deeply, if not justly, felt, that they had all the rights of a majority to retain. I waive the merits of their unsuccessful strife with those, who, when church and state in Massachusetts were practically united, were enabled by law to hold the house of worship, to the exclusion of the pastor and the majority of the First Church in the Bay Colony. In the "Discourse delivered on the first Centennial Anniversary of the Tabernacle Church," the subject received a careful attention. And although some new light has since appeared, we need not its shining, at this present hour. (See Appendix A.)

Our dissatisfied and inconsolable predecessors evinced a sincere persuasion of suffering wrongfully. And there were those among them, who had both wealth and will enough, to take very determined measures, as if neither disposed to crave forbearance from their opponents, nor solicit assistance from their friends. But however they may have regarded their trial, it is undoubtedly true, that, when they planted the foundations of their new house, their condition was in no respect enviable or desirable. And devoutly grateful should we be,—that not in embittered strife among ourselves, or with others, but in peace and harmony so great, and with so much of the genial

sympathy and approval of our fellow-citizens and fellow-Christians, we have yielded, in good time, as it became us, to the irresistible law of decay, that we may the earlier enjoy the ripe and rich fruit of obedience to the higher and the ascending law of re-production.

It is, secondly, an occasion of gratitude and of gratulation, that we can obey the law of re-production, without any such burdens in experience or in prospect, as for many years afflicted those, who commenced the erection of this our Tabernacle.

A part of the church, and that the wealthiest, had separated from Dr. Whitaker and the majority of their brethren and sisters, in a violent controversy, as early as 1772. (See Appendix B.) Although the congregation was still very large, not less probably than 1,400 souls,—in 1771, by actual census, over 1,900,—yet they were generally poor, or in quite moderate pecuniary circumstances. It was mainly because of the great number, who were reckoned of the congregation,—more, probably, in the autumn of 1774, than in any other society in Salem,—that the present house was made so large.

Dr. Whitaker's personal reputation was not now favorable to the growth of the society or the church. By unanimous vote, the church had agreed to adopt the presbyterian form of government, at the time he was settled as the pastor, in 1769; but they had delayed to fulfil another part

of their contract with him, and did not formally express their willingness to become connected with a presbytery, until November, 1773. The connection was strenuously opposed, and was not completed until the following June.

A meeting of the Boston Presbytery was held in the former house, only a few weeks before it was burned down. This could hardly have been agreeable to the congregational churches in Salem and vicinity. And from various causes, Dr. Whitaker had many difficulties to overcome, before he could expect to officiate in a new house of God. With gigantic energy and determination, however, he set about his plan for the Tabernacle. The building was to be constructed, in the form of a tent, a rectangular parallelogram, and pyramidal in the roof, like Whitefield's in London, and in honor of that unrivalled modern evangelist. Less than five years previous, he had preached the last time in Salem; and for Dr. Whitaker, a few days only before he fell asleep at Newburyport.

Application was made for help to some presbyterian churches, chiefly in New York and New Jersey. Of £536, subscribed for the new house, £238, or about two fifths appear to have been received from donors abroad. But the whole sum was not a quarter part of the amount which was needed.

Dr. Whitaker was a general agent for the collection of money, and the requisite materials for

building. After some delay in securing a site, the work of construction was begun. So far as appears from authentic evidence, the frame must have been raised in the autumn of 1776; which, you will perceive, was just after the Declaration of Independence. The figures 1777, on the wall behind me, unquestionably denote the year, when the house was entered for public worship. Whether there was a dedication, in any other exercises, than those of a Sabbath-day, has not been ascertained. It is supposed, that there was no other; for the house was but a boarded frame.

The congregation had so long been obliged to crowd together within the walls of a school-house, or to stand without,—that the earliest day appears to have been taken for entrance into the new structure, for public worship. On Saturday afternoon, the floor would be cleared up, as well as practicable, so as to give room for the planks or boards, placed on blocks, and arranged for seats. With no better accommodations, the first worshippers in the Tabernacle assembled together, for a considerable time.

There were no pews, until the latter part of 1778. There was no plastering, for some years later. The galleries, except that for the singers, were yet to be,—save only in the connecting timbers of these pillars of masts, rough indeed, but not, I think, as has sometimes been said, from the *privateers* of the Revolution. The roof was all open, and not even a screen of furring and lathing

concealed the forest of timber, which gave such ample strength of support to a heavy dome, at the summit of the pyramid above. There in the dome was the appointed place for a bell,—which, if it had even been raised and located, would probably have been rung, from one of the middle aisles, or from a pew, near the centre of the house!

The land purchased for the new building, and that to be obtained subsequently, was then a part of a large field. There was no such street as Marlboro, and in the whole distance west to the "old Boston road," in what is now called Federal Street, there were but very few houses. The location, it is supposed, was chosen in part for economy, the old ground being more valuable, and the new equally advantageous at less expense. It has proved to be a wise choice, by which none have been more profited than we ourselves. (See Appendix C.)

From the time of the burning of the former house, Dr. Whitaker had no fixed salary. He at first held the new house as his own property, in trust for his successors; and was to rely upon the income of the pews for his maintenance. Votes were passed, from time to time, to aid him in his need. At one period, he would have had a very liberal allowance, if there had been as much substance as sound in the appropriation. In 1780, he was to receive twelve thousand pounds,—which, however, was equal to only about $540. Collections were also taken every Sabbath; and

money "unmarked" was the pastor's own perquisite.

After the war had fairly begun, the cry was incessant for money to hire soldiers and arm privateers. Every person that had a dollar to give, found no want of solicitors or agents to receive. And at some times, the scarcity of bread was such, that the municipal authorities imposed restrictions upon the sale, limiting the quantity to purchasers, so that a part of the people should not be wholly unsupplied. What a contrast to our present means of subsistence, in the inexhaustible granaries of the West!

Dr. Whitaker entered into the war with all his great talents and energies, but his course, however honorable to his patriotism, neither edified his church, nor promoted his own christian graces. As he became more unpopular, his hearers were less and less willing to provide for his support; and also were slower and slower to advance towards the completion and finishing of their house of worship.

After Rev. Mr. Spaulding's settlement, in 1785, measures were successfully taken to put the house in better condition,—himself generously leading in the work. For eight years the congregation had heard the walls echo in very natural, but unwelcome chorus to every loud wind that blew. Each returning winter, they had breathed each other's frozen breaths, while the children were scarce restrained from very clamorous sympathy

with their freezing feet. On one tempestuous day, the preacher, the late Dr. Spring, of Newburyport, could only make himself heard, by coming down into the "Deacons' Seat," and gathering his few auditors into the nearest front pews.

The old pulpit, as we have called it, for these more than twenty years, seems to have been constructed, in answer to Mr. Spaulding's desires and efforts. It must have been completed, before the middle of 1787; with the seat for the deacons, after the old custom; with the "sounding-board" also over head, on the summit of which *the dove that became so dusty* was so long an object for the speculating gaze of the children, both older and younger. Two years later, the galleries were partially fitted up; leaving, however, much of the space to be possessed. Not until 1794, or twenty years after it was undertaken, could the Tabernacle be said to be decently or tolerably finished. As the house was, when it had stood for one third part of its whole seventy-seven years, it was yet in a condition, which none could now bear, unless they had learned far better than is common, to be content in any state whatsoever.

In 1804, an incident occurred, which greatly affected the exterior, and gave occasion to a series of important changes. During a gale, with the wind from the north-east, the dome of the roof started off in its entire body; and without any harm to life or neighboring property, was found erect in yonder garden. It could not have de-

scended with more felicity, for all concerned. It is yet to be seen in our city, as a small dwelling.

The steeple was raised in 1805, and by this operation, it became necessary to alter the roof in its eastern slope. The original symmetry of model was thus sacrificed to the sufficient reason of convenience and comfort. And full many a gibe or pleasantry was the consequence.

For the first time, the tones of a harmoniously sounding bell of the Tabernacle were heard, the following year. The first Sabbath day, I was myself all eye to look, and ear to listen,—though not perhaps as much as was our venerable friend, [Deacon Punchard,] who still sits with us,—and who then, as also at a later day in behalf of its successor, had the chief agency in procuring it for its high position and honorable calling. And it is not unworthy of record, that it was the first bell in Salem, that was rung for an evening lecture!

But no stoves were yet, save those which the hand could bring. And cold enough it sometimes was,—as many of us now alive can bear witness.

And here may I turn aside for indulgence of reminiscences, which I could not easily repress, if I would.

This Tabernacle of my maturest manhood, is the Tabernacle of my childhood and youth. And now how changed,—since those days, when I used to see the fathers and mothers,—so punctually every Sabbath in their places,—with their reverential attitudes in prayer and sermon,—and the aged

women who sat *there*, and the aged men, who sat *there*,—not excepting the old sexton, Mr. Beckford, nor the sightless eye-balls of George Mullett, who had such unequalled powers of vision in his ears and his feet!

And from yonder orchestra, with a full choir, as "the more excellent way" then was, "young men and maidens, old men and children," and surely not least from the double-bass viol of one that could "play well" upon the instrument,—how many times have these ears of mine been regaled with strains, not indeed of the artistic oratorio, but of melody and soul, that touched my young nerves and veins, with the power of the electric mysteries. While memory lasts, never can I forget "TRISHAGION," which, in its solemn and jubilant grandeur, so often sounded forth, as the doxology after sermon, on Communion Sabbaths; after the "Christian Psalmody," both in hymns and tunes, had come to be in the ascendant with those, who "were set over the service of song" in this "house of the Lord!" (See Appendix D.)

When the former "players on instruments" all became silent before the organ, of which we were at last so weary, I was not one among you; nor did I ever expect to hold the position which I occupied, when we so rejoiced at the coming of its successor. *This* will go out with us. And gladly shall we hear its thrilling welcome, when the doors of the new Tabernacle shall be open for us to enter in,—with our hearts all awake, and

in tune for a chorus of Thanksgiving and Alleluia.

It may seem strange to some, but even I can well remember, when, for the first time in this house, a prayer of invocation preceded the sacred song; and a chapter of the Holy Scriptures was also read, in the morning exercises of worship. There was an expression in many countenances, as if a marked innovation had been introduced.—The present custom of allowing GOD *to speak himself*, for once at least in each public service, did not begin, until the voice now addressing you was recognized as your pastor's voice.

And what might I not say of the feelings, which at this moment move within me, as I seem to hear again from the old consecrated desk, that mild and gentle, but distinct and earnest elocution, which in my childhood and youth was to me, as no other utterance ever was; and to others also,—some still lingering with us, but far more, I trust, are in that city, the Jerusalem that is above, where pastors and people that have lived and died in the ever-living Jesus, worship together, without weariness or worldliness, and

> Where the assembly ne'er breaks up,
> The Sabbath ne'er shall end.

Of other changes, whether in the house itself, or in the mode of service, which has now been much the same for twenty years, I need not speak for information. Neither is any more of suggestion

or proof needful, that, in our long Farewell to-day, we can give praise, to the God of our fathers, and can congratulate ourselves, for the absence of such burdens and privations, as for so protracted a period embarrassed our predecessors, who were so glad and grateful to be permitted to sit upon the rudest benches, beneath the uncovered beams and rafters!

How different the prospect, at this hour, when before us is the fast coming reality of our new Tabernacle; its beautiful and lofty spire, lifting our eyes, if not our hearts so high towards heaven; crowning so fitly all the goodly arrangements of the commodious interior,—where the eye of taste and the love of goodness may have mutual delight, in finding neither extravagance to censure, nor deficiency to lament!

But whatever our hopes for the future, and whatever the joys that gild and enliven our fond anticipations, the new Tabernacle will never be as the old to not a few, who to-day are parting forever with the old. To them this is a sad hour, indeed!

We naturally feel an attachment to things to which we have long been accustomed, and in which we have had much personal satisfaction and delight, through successive years of very diverse experiences.

"It is with a painful reluctance, that an aged man quits a decayed and tottering house, for one in itself much more comfortable and elegant. It

is with deep-felt regret, that he leaves an apartment, where for years he has sweetly slept, or a seat by his fire-side, where he has been wont to sit in social converse with his family and friends. Those marks of decay in buildings and furniture, which excite disgust in the young, are from familiarity become pleasing to him. The sight of them assists his meditations, and recals to his mind past agreeable scenes."

Such was the witness of the aged pastor, Dr. Lathrop, of West Springfield,—when standing in a similar position, to that of myself to-day. And I too can add, as did he,—that "many here present have similar feelings in the thought of abandoning this temple, sacred in its design, venerable by its antiquity, familiar by long use, and precious by the benefits, which have resulted from it. Their judgment favors the contemplated" change "for another sanctuary; but their feelings reluct. While they rejoice in the preparation for assembling in another place, it still seems good to be here."

To all such especially, and to all others, who cannot but have tender participation in such natural and christian emotions, I would address the inquiry, whether it would not be ungrateful and unfitting,—if the grief of this parting hour were suffered to swallow up the joys of the remembered mercies of our covenant God, in this our dear old sanctuary?

Is it in your hearts to exclaim, "We have thought of thy loving-kindness, O God, in the

midst of thy temple?" Then can you respond to me, as once more, I call upon *you*, as I call upon the others, one and all,—to rejoice and be grateful!

Yes, beloved friends and brethren, let us all congratulate one another with devoutest thanks to God, for what he has permitted this church and people to enjoy, and enabled them to accomplish for his glory, at home and abroad.

The past at least is now safe. Whatever may be revealed in future days, the recording angel can this day seal up a record of one uniform, unbroken testimony of this house of God,—for seventy-seven years of most important, most interesting, most remarkable time, since the Saviour ascended from the Mount of Olives.

From the first Sabbath that here witnessed a congregation of worshippers, to this the last of the series, four thousand in all,—yes, *four thousand Sabbath-days*,—the Living God has here been adored; and in some mode of "doctrine, reproof, correction, or instruction in righteousness," the Word of his grace has been preached. And on how many other days also, in annual observances, or on special occasions?

That system of faith, which the earliest, the godliest, and the ablest of the fathers of New England accounted "the truth as it is in Jesus," and the richest inheritance which they could transmit to their children's children, has been upheld, may I not be allowed to say, by each of the

six ministers of the Tabernacle, from 1777 to 1854! Has there been one who did not show himself ready, to contend earnestly for "the faith ONCE delivered to the saints,"—ONCE for all, delivered by the Lord and his apostles;—and "contend earnestly" not with friends only, but against foes, whether within or without, seen or unseen? And besides, how many pastors of other churches, or other ministers of the New Testament, have also here preached Christ and him crucified?

Blessed be the name of the Father of our Lord Jesus Christ, that my predecessors in the Tabernacle were all men of undisputed independence and fearlessness in declaring the divine counsels, for conviction and conversion, for sanctification, consolation, and glorification! Recreant indeed to their example, would their present successor have been, if, according to his humble ability and manifold opportunity, he had not endeavored, through "evil report," as well as "good report," to preach the same word, which they also preached; and to vindicate as they also vindicated, both the doctrine of Christ and the order of his house.

Blessed, also, be the name of God, *our Father* through the Son and by the Spirit, that the faithful preaching of the Word has been so uniformly and steadfastly supported and encouraged. Where has there been a more harmonious congregation? In neither of the eleven sevens of years—the children must remember *the eleven sevens*—most of them golden periods, and all now to be sealed

up forever; in neither one has the church or congregation had any special disquiet or solicitude, from manifestations or signs of favor for "another Gospel, which is not another." What power of influence for the cause of truth and righteousness has thus silently accumulated?

And blessed, also, be the name of our God, the Father, the Son, and the Spirit, that, from the earliest indications of an awakened missionary spirit in our American Zion, the Tabernacle has been so signally honored. If the Tabernacle in London is entitled to be called "the cradle of the London Missionary Society,"—the Tabernacle in Salem is entitled to be called "the cradle" both of the Massachusetts Missionary Society and the American Board of Commissioners for Foreign Missions. Who can estimate or imagine what God hath wrought, by the missionary sermons here preached, the many appeals of charity and philanthropy here made, the contributions here collected, and the prayers here prompted and offered,—that the Redeemer's dying love, and living, everlasting power to save, may be published in all the world, to every creature! That single ordination scene, Feb. 6, 1812,—to say not a word of others of kindred purpose,—is alone enough to hallow the memory of this revered and endeared old sanctuary, until time shall be no longer. In all this western world there is no house,—there never has been,—a house of God more honored in all the earth!

And never has there been a house of God in this land, it may be confidently affirmed, the anticipated farewell solemnities of which have produced such a wide and deep sensation! We did not ourselves imagine the half that others feel around; and much less than this did we know of what we should feel ourselves, in the parting hour.—At this moment, there is scarcely a State in the Union, if one, in which there are not some, who with deep emotion are meditating upon this our last service in the Tabernacle.

It may be as new to most, as it was to me, that on the memorable "dark day" of 1780, when the whole town was filled, as never before or since, with terrors,—a sound went out into the streets, just as the darkness was beginning to abate,—and the people flocked from every quarter to hear in this house of prayer, what this pulpit should counsel and supplicate from God's majesty or mercy. A far different, and far greater assembly it was in 1807, when the Rev. Gideon Blackburn, from Tennessee, with a Whitefield's thunder and a Whitefield's melody of persuasiveness, poured out his soul for the children of the wilderness,—the Aborigines of the South. Very similar in numbers and in interest, was the assembly in 1830, when Boudinott and Ridge, from those same Aborigines,—with your loved and almost idolized Cornelius,—others also assisting them,—aroused every heart of all the thronged multitude to throb with unwonted pulsations of responding sympathy and ennobling magnanimity.

But after all that is to be remembered on earth, of signalized occasions or seasons, may it not be that there has been more "joy among the angels of God," when far, far less was here witnessed and felt of the grand and the thrilling? Yes, on many a quiet Sabbath-day,—when God's Spirit has come down in the still small voice,—there has been the beginning of a new creation to the glory of "Love-divine—all love excelling,"

"While endless years
Their everlasting circles run!"

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What a company it would be, could we see them all, who have here first confessed Christ before men, in solemn covenant with his people! How many a precious season has here been enjoyed, in the communion of the saints with their common Lord and with one another, in bonds that death sunders never! How many,—would that there had been far more,—yet how many in all have here received the consecrated water in the baptismal seal of the Abrahamic and the Christian covenant,—from one of the first of all, who is still among us, to the little one, that must now be last? (See Appendix E.)

And what volumes could contain the memorial, which might be written, if we could but know the individual history or the unpublished consciousness of all the thousands, of quick and dead, who here have heard the messages of life and peace! While God's people have been edified, admonish-

ed and comforted,—many, many times met by a good word in season, like an angel's visit on mercy's chosen errand,—how often has some other word found a right way, when sent forth either with purposed aim, or like the arrow from the "bow drawn at a venture;" and has been effectually lodged in a vital spot of the body of sin and death, so that the spirit has become life unto the Lord our Righteousness! Whether in revivals or at other times, of how many might it, and will it be said,—although they were never numbered with us as members of this church,—"This and that man was born there!" And how many more have gone out, some far off upon the sea, and to the ends of the earth,—with an undying remembrance of hours or days, when here God's holy truth and Spirit bore witness to their heart and conscience, for wisdom and for blessedness!

Ye mariners upon the seas, or in distant regions of the earth, ye may on this very day have thought tenderly of this holy place, and felt more safe, because of the supplications that have ascended for you! Were ye present with us, would not your eyes be as if your head were waters! And all ye absent ones,—all that have ever been of us,—wherever now ye are in the land we all do love, or in other lands,—would your tears be dry!

My aged friends, it may well be supposed, that no one of you could come to this parting hour, without feeling that it is almost too much for me and my co-evals to ask of you to bear the burden,

that we lay upon you, as you leave your seats, this afternoon, to return to them no more! But, in your early days, were you not greatly blessed by the enterprising labors and the generous sacrifices of those who went before? Will you not, then, while you weep, rejoice also, no less than those, who stand between the aged and the young,—that the God of our fathers hath disposed and enabled them to show their gratitude for his loving favor to us all, by erecting a new holy, and a more beautiful house for the honor of his adorable Name, and a rich blessing to thousands yet unborn?

And can the youth and children ever forget this dear old house, where first they heard God's ministers preach, and where first they met in Sabbath School? Will you not preserve, as more precious than rubies and all diamonds, the memories of the instruction that maketh wise for earth and heaven? Assuredly you will, if you would not be like some, alas, who at this very hour may be lamenting in the world of woe, that "they hated instruction and despised reproof!" Among all that have ever been of us, none more than they who were once scholars or teachers of the Sabbath School, will find their hearts gushing forth in melting tenderness,—when they shall come to know, that the old pews where they so often sat, and the old pillars, and the old walls of the Old Tabernacle are no more!

O ye seats, ye pews, ye aisles, ye doors, ye windows, ye chandeliers, ye pillars, ye galleries, ye walls; and thou, communion-table,—this bible and that bible,—this pulpit, to my heart so dear,—could ye all speak out with tongues, what utterances would ye mingle with our tears, in this our last, last farewell! Your work is done! *We* must go; and *ye* all must go! But whatever changes may pass over you, ye all shall be engraven in memory's choicest tablet, and while life and being last, we shall never forget the sacred, sweet hours of our presence here!

One more prayer, one more song, one more doxology, one more benediction,—and then, farewell, venerable sanctuary! Consecrated, endeared Tabernacle of our fathers and their children, *farewell!* FAREWELL! FAREWELL!

But O God of our fathers and our own God, it is not *farewell* to the Word of thy boundless love, to the ordinances of thine everlasting Gospel, and to the priceless joys of communion and fellowship in the bonds of Christ,—with exalting hope of purer, nobler, and immortal service in the heaven of heavens!

And O ye departed, ye spirits once with us,—some of you so lately with us,—but now in glorious rest,—are ye hovering over us,—unseen but not unseeing? My sainted father, art thou too with them,—thou that didst so linger here, when last thy trembling feet did tread these hallowed courts? All hail to you—to all of you—ye glori-

fied! All hail to you, for all time and all eternity, all hail!—Strike, then, strike for us, even us, your harps of redemption and rapture; *strike*, and *sing*—SALVATION TO HIM THAT SITTETH UPON THE THRONE AND UNTO THE LAMB!—And we will say, AMEN: BLESSING, AND GLORY, AND WISDOM, AND THANKSGIVING, AND HONOR, AND POWER, AND MIGHT, BE UNTO OUR GOD, FOREVER AND EVER. AMEN!

After prayer, the following hymn was sung. (See "White's Church Melodist," p. 271.)

"Here to the High and Holy One,
Our fathers early reared
A house of prayer, a lowly one,
Yet long to them endeared
By hours of sweet communion,
Held with their covenant God,
As oft, in sacred union,
His hallowed courts they trod.

Gone are the pious multitudes,
That here kept holy time,
In other courts assembled now,
For worship more sublime.
Their children, we are waiting
In meekness, Lord, thy call;
Thy love still celebrating,
Our hope, our trust, our all.

These time-worn walls, the resting-place,
So oft from earthly cares,
To righteous souls now perfected,
We leave with thanks and prayers;

With thanks, for every blessing
Vouchsafed through all the past;
With prayers, thy throne addressing
For guidance to the last.

Though from this house, so long beloved,
We part with sadness now,
Yet here, we trust, in gladness soon
In fairer courts to bow:
So when our souls forsaking
These bodies, fallen and pale,
In brighter forms awaking,
With joy the change shall hail."

The numerous congregation, intensely affected, then joined in singing the Doxology, "Praise God from whom all blessings flow," etc. And when the benediction, with the last AMEN was pronounced, the attitudes and the countenances of that last assembly in the old Tabernacle, presented a spectacle of emotion, such as is rarely witnessed in any place, or in any circumstances.

For public worship on the next Sabbath and onward, the Essex County Commissioners had kindly granted the use of the pleasant and commodious Court-Room, in the granite building, which, by its nearness and its elegance of model, had perhaps contributed to hasten the end of the old Tabernacle. In the forenoon of March 12th, the pastor preached from 2 Cor. v: 1: "For we know that if our earthly house of this tabernacle were dissolved," etc.; and in the afternoon, from Acts xvii: 30, 31.

By sitting compactly, not far from six hundred persons could be accommodated. The new circumstances of the hearers were very *social*, and quite favorable to attentiveness; while all greatly enjoyed the excellent singing by a volunteer choir of the Society. And the assembly seemed often ready to say: *Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.* The surest and most grateful signs of the presence of the Spirit were graciously afforded.

Celebration of the Laying of the Corner-Stone of the New Tabernacle, April 26, 1854.

The following account of this celebration first appeared in the Daily Evening Traveller.

"The distinguishing Corner-Stone of the new edifice for the Tabernacle Church and Society, having been previously fixed in its place, with the other goodly stones of the foundation, religious services were held yesterday afternoon, for a devout and grateful recognition of the event. They were conducted by the pastor, who introduced the selections of Scripture and the other exercises of the occasion, by alluding to the memorable scene, at Jerusalem, where some of "the ancient men," who remembered the glory of the first temple, could not refrain from "weeping with a loud voice," while "many shouted aloud for joy." These last were the younger men, who rejoiced with hope and exultation in the prospect before them. It was remarked, that if any of "the ancient men" of the Tabernacle were now to weep, at the sight of the foundations of this new house of the God of the fathers, the very stones of the old house, which had been taken away, would cry out "for shame to you," and the goodly stones now here in their place would respond Amen!

It was intimated by the speaker, that there was really but little which he needed to say—since the occasion itself might be left to make its own impression upon so many interested hearts. This goodly foundation might speak, as he said, and the corner-stone should be "the chief speaker." But, added he, as we are about to sing, our hearts may be attuned to a sweeter melody, and our supplications and thanksgivings may be inspired with a purer fervency, if we should receive instruction from the blessed Word of God, both in the Old and New Testaments. And if there was a single person of the numerous assembly, who had any question of the propriety of recognizing, as we now

do, the gracious providence of God, let him listen to what will be read—first, from the 38th chapter of the Book of Job.

Dr. W. then read from this chapter, verses 4—7, and verses 34—36. He next read from the 90th Psalm, verses 1—3d, 10th, 12th, 16th, and 17th. Passing into the New Testament, he read from Matt. xxi : 42, 43d ; and from the Epistle to the Ephesians, ii : 11—13th, and the 18th to the 22d verse inclusive.

These Scriptures formed a series in perfect unity, and were listened to with marked attention, as if the utterance was indeed the Word of the Living God, and the Redeemer of the world.

A choir composed of members of the congregation then sang in a most animated manner, and with thrilling effect, the 118th Psalm of Watts, 3d Part, C. M., with the last three stanzas of the 4th Part. It was truly affecting to see a venerable deacon, who has just entered his ninety-second year, as he rose up from his place to join in the inspiring song, which was so admirably suited to the occasion.

A prayer was then offered. A list was then read, of the documents and other deposits which were to be committed in trust to the corner-stone, as a memorial of the celebration, for those who may succeed the present members of the Church and Society of the Tabernacle, with their fellow-citizens of Salem.

Among these deposits were city documents of the most recent date, newspapers of Salem, the Daily Evening Traveller of March 6th, containing an account of the farewell services in the old house, March 5th,—etc. A copy of the Articles and Covenant of the Church, an engraved likeness of the former Dr. Worcester, and several published discourses of the present pastor, were also deposited in the copper box, which is to be sealed, and covered with cement in the cavity of the corner-stone prepared for the trust. Among them was the discourse at the first centennial anniversary, April 26th, 1835; "New England's Glory and

Crown," a discourse at Plymouth, 1848; and "The Prospective Condition of our Country, with a Tribute to the memory of President Taylor, Aug. 1850."

These and others have appropriate inscriptions, addressed to different classes in the generations to come. Not the least in interest, probably, at a future day, may be the Annual Report of the American Board of Commissioners for Foreign Missions, with its endorsement, accompanied by the autograph signatures of the members of the Prudential Committee, Secretaries of Correspondence, Treasurer, Recording Secretary, etc.

A lithograph of the exterior and interior of the former Tabernacle, finely executed from a drawing of Mr. S. P. Hodgdon, a promising young artist of Salem, was also exhibited, as one of the deposits. Several coins of the latest issue, with a few other articles, are to be added, before the sealing up of the box in the cavity in the corner-stone. The stone thus honored is at the north-east corner of the building, and will undoubtedly be regarded henceforth with emotions of deep interest by all the members of the Tabernacle congregation, and by numerous others of the crowded and very attentive assembly, on this truly memorable occasion.

The services closed with a benediction, previous to which the whole assembly appeared to be moved, as the Doxology was sung from the 117th Psalm, L. M., with the addition of the words, beginning:

"Praise God, from whom all blessings flow."

As the 26th of April, 1835, was observed as the Centennial Anniversary of the Tabernacle Church, and as the Sabbath School was commenced, in a separate organization, on the 26th of April, 1830,—the undesigned coincidence of the day of the Corner-Stone celebration is worthy of notice in this Memorial. (See Appendix F.)

The Juvenile Sewing Circle, numbering from sixty to seventy, prepared articles for a "Fair," which yielded more than $300. This sum they appropriated for the furniture, fixtures, etc. of the pulpit. On Thursday afternoon, Thanksgiving day, Nov. 30th, they had the pleasure of meeting together in the new Tabernacle, for a presentation of the new bibles and hymn-books, of the pulpit, and the Minister's pew. They also delivered into the pastor's hands a beautiful box, made of the oaken timber of the old house, and fitted to contain the beautiful silver goblet, designed for use in the pulpit. A short address was made to the interesting group, as they filled the area before the pulpit; and the occasion will be vividly and very pleasantly remembered by all who were present.

The Dedication of the new Tabernacle took place, in the forenoon of the day following. The weather which had not seemed likely to be propitious, proved to be favorable in the highest degree. The expectations of a lively interest in the occasion were entirely fulfilled, by the gathering of a very large and attentive assembly.

The services were introduced by an Anthem: "O Lord, thou crownest the year with thy goodness and all thy paths drop fatness," etc. Selections from the Scriptures were read by Rev. James M. Hoppin, of the Crombie Street Church, Salem; Rev. Brown Emerson, D. D, of the South Church, Salem, offered an appropriate and fervent prayer. The audience then united in singing the 48th Psalm, "Great is the Lord our God," etc. which was read by Prof. George B. Jewett, of Amherst College. The Discourse and the Prayer of Dedication were by the Pastor. The "Dedication Anthem," chiefly in the words of the 1st, 4th, and 5th verses of the 141st Select Hymn, (Watts and Select,) was then sung, with the Doxology, "Praise God," etc. Rev. B. F. Allen, of Marblehead, pronounced the Benediction.

Discourse delivered at the Dedication of the New Tabernacle, Dec. 1, 1854.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built?—2 Chron. vi : 18.

The idea of God, as a pure Spirit, pervading the universe of matter and mind, by visible and invisible demonstrations of "eternal power and godhead," can neither be innate nor intuitive. Fallen man is so much a creature of sense, that, left to himself, he worships the sun, moon, and stars, and

"Bows down to wood and stone,"

with an utter blindness to the impiety and the absurdity of such reverence. History, with her genuine and authentic documents, witnesses against the ability of the natural reason and conscience to discover, or rightly to interpret, the existence and the essential attributes of the one only living and true God.

There are indeed, in all parts of the globe, traces of the religion, which Noah must have brought with him over the waters of the deluge, from "the sons of God" and the garden of Eden.

But there is no evidence, that any of the wisest of Pagan philosophers, who so anxiously "felt after God, if haply" in their darkness, they could "find him," ever reached the conception and the personal adoration of God, as a "SPIRIT, INFINITE, ETERNAL, AND UNCHANGEABLE, IN HIS BEING, WISDOM, POWER, HOLINESS, JUSTICE, GOODNESS, AND TRUTH."

Such also is human nature, that, where God *is known* according to the word of his inspired revelation, men do not like to retain him in their knowledge. Instead of walking in the "beauty of holiness," they have "changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

From the intrinsic difficulty of apprehending the true spiritual nature of God, and from the aversion of the heart to the requirements of his will, we may easily explain the corruption and violence of the antediluvians, and also the origination and rapid extension of idol-worship among the descendants of Noah. They who said unto God,—"Depart from us,"—were not willing to glorify and enjoy any other supreme Divinity, than a transcript of their own moral likeness. And, perhaps, all the false religions of the world, with all the corruptions of the true, may be attributed to the desire of man, ever since the fall, to make God in *his* image, and to think of God as such an one as himself.

By a sovereign interposition, the God of Abraham secured a race, among whom his Name was

recorded, and his "holy oracles" preserved, until, in the fulness of time, he was "manifest in the flesh." If it had not been for this interposition, so "wonderful in counsel and excellent in working," the "true God," in all probability, would have been the "Unknown," or the "*Anonymous*" God, not only of Athens, but of every city and every dwelling of the earth.

The altar, which by its inscription suggested to the great apostle, the opening, if not the subject-matter of his discourse on Mars Hill, was, perhaps, the strongest of all proofs, that "the city was wholly given to idolatry." And in the midst o. those world-renowned structures of classic Mythol ogy, how sublime the utterance,—"Whom ye ignorantly worship, him declare I unto you! God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

The great cardinal doctrine of revealed religion, which was made so prominent by this chief of the apostles, was precisely that which, when "a young man," he unquestionably heard from the lips of the first of Christian martyrs,—whose "face," as he refuted the charge of "blasphemous words against Moses and against God," was "as it had been the face of an angel."

"Our fathers," said Stephen,—"had the tabernacle of witness in the wilderness, as God had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers, that came after, brought in with Jesus [Joshua] into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; who found favor before God, and desired to find a tabernacle for the God of Jacob.—But Solomon built him an house.—Howbeit, the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is my throne and earth is my footstool; what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

If now we add what, perhaps, was omitted, in consequence of the tumult and fury of Stephen's accusers,—viz. "*but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word*,"—we may see that, in saying,—"God is a Spirit, and they that worship him, must worship him in spirit and in truth,"—the Lord from heaven did but re-announce the doctrine of the passage cited from Isaiah. (Ch. lxvi: 1, 2.) And as the prophet was preëminently one of those, in whom was "the Spirit of Christ," the words which he uttered, as God's anticipating expostulation with carnally-minded worshippers in the second temple,—that in which Christ had appeared, and which he had called his "Father's house,"—we may regard the words spoken by the prophet as the words of Christ, when in the glory which he had with the Father before the world was.

The doctrine of God's spirituality could not have been a new revelation or a new conception to those, who had been devoutly "waiting for the consolation of Israel." It could not have been unknown, or as a dead letter, to Isaiah, or to David, or to Moses, or to Abraham, or to Noah, or to Enoch, or to Abel.

Through the whole of the Old Testament, the running title on every page might be,—"God is a Spirit, and they that worship him, must worship him in spirit and in truth." And where now can be found on earth, any purer or sublimer spiritualities of conception and adoration than, a thousand years before the Messiah's appearing, were published and sung in those unequalled songs of the tabernacle on Mount Zion! The gifted son of David must have often joined in these. And it may have been no unworthy or powerless element of his emotions, that his own royal father had indited such ennobling, such imperishable melodies of the city of God.

The fondly cherished desire of that father, it was the son's distinguished honor to fulfil, in the completion of such a sanctuary, as had never before been seen among the chosen people. As a work of man it might claim to be the very highest achievement of the world's power of genius, taste and wealth. But its glory was in its purpose, as a house of God. And reason enough there was, that from Carmel and the shores of the Great Sea,—from Lebanon, and the mountains of Gil-

ead, far beyond the Jordan, towards the Euphrates,—the people should hasten to Jerusalem, in their goodliest apparel;—with all the imposing splendors of their princes and the mighty men of war,—with priests and Levites, without number; and with singers by many hundreds,—to be "arrayed in white linen, having cymbals and psalteries and harps,"—to participate with one heart and voice in the jubilant solemnities of the appointed dedication.

"And king Solomon and all the congregation of Israel that were assembled unto him before the ark, [which they had brought out from the tabernacle, now superseded,] sacrificed sheep and oxen, which could not be told nor numbered for multitude. And the priests brought in the ark of the covenent of the Lord unto his place, to the oracle of the house, into the holy place, even under the wings of the cherubim. * * And it came to pass, when the priests were come out of the holy place, * * as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, *saying*, For he is good; for his mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."

At the sight, so unexpected and mysterious, the priests and the people would seem to have been profoundly moved; not knowing whether to inter-

pret the darkness as a token of the Holy One's displeasure, or of his approbation and his paternal presence in covenant mercy. Not a few of the best instructed and the firmest, both in natural and spiritual fortitude, may have quaked, as did Moses, when the darkness and the rolling thunders of Sinai proclaimed both the majesty and the law of the living God to the amazed multitudes of Israel.

As if fully endowed for every emergency of the solemnities, Solomon was able to compose and re-assure those agitated hearts and trembling frames, throughout that vast assemblage. And may not the Searcher of hearts have seen, that there was need of the terrors of his Holiness and Almightiness, in just that place, and time, and mode of manifestation? May there not have been among them far too little of reverence and godly fear, and far too much of the exhilarations and ecstasies of exultation and enthusiasm?

At Mount Sinai, their fathers, who "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking,—removed and stood afar off." Moses, although himself trembling, at once tranquillized their alarms. "Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not."

"And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus shalt thou

say unto the children of Israel; Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thy oxen; IN ALL PLACES WHERE I RECORD MY NAME, I WILL COME UNTO THEE, AND I WILL BLESS THEE." (Ex. xx.)

The terror of the "darkness" was designed to produce that solemn awe and reverence, which the people of Israel and all others should feel, in their approach to God. But within "the cloud" in which "the glory of the Lord" miraculously "appeared," in all the journeyings of the wilderness, there was *light* for the upright, and joy and peace to the humble, the filial, and confiding.

When the tabernacle had been finished, Moses could not enter, "because the cloud abode thereon, and the glory of the Lord," in the likeness of fire, or as an overpowing effulgence, "filled the tabernacle." But wherever the tabernacle was, "the cloud," and "the glory "which broke forth out of 'the cloud," were the infallible tokens of the peculiar presence of Israel's covenant God. Of all this and of much more in the subsequent history, to which reference might be made, Solomon could not have been unaware.

By his direction there had been placed in the midst of the court of the temple, a "brazen scaffold, of five cubits long, and five cubits broad, and three cubits high." Upon this, doubtless, he was

standing, when the appalling manifestation of the "cloud" filled the house of the Lord. His face was towards the "cloud." The whole congregation may be imagined, lying prostrate with their faces to the earth. And what utterance of mortal lips could have been, at that moment, more expressive of humble and confiding adoration, than that which was now heard! *The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.*

The darkness was thus interpreted and hailed as God's own chosen symbol of presence, in radiant mercy no less than in terrible majesty; and as if now the sure harbinger of his coming in very deed to the dwelling-place, which had been built at his command and for his service. After this, Solomon turned his face, and "the congregation of Israel all stood,"—having risen up, as is intimated, or having been re-assured and re-animated,—to receive the address which he then delivered, introductory to the prayer of dedication.

When he had closed, he "kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven. And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant and shewest mercy unto thy servants, that walk before thee with all their hearts; Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thy

hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel: let thy word be verified, which thou hast spoken unto thy servant David."

Having acknowledged the faithfulness of God to all his promises, and implored a continuance of his rich mercies, the grateful monarch, whose glory was never greater than in that hour when thus on the bended knee,—was apparently arrested in his thoughts, and rendered well nigh speechless. Conceive of a pause, accompanied by the breathless silence and suspense of the whole immense congregation. Then listen! BUT WILL GOD IN VERY DEED DWELL WITH MAN UPON THE EATTH? BEHOLD, HEAVEN AND THE HEAVEN OF HEAVENS CANNOT CONTAIN THEE; HOW MUCH LESS THIS HOUSE WHICH I HAVE BUILT?

If there were any worshippers of idols within sight and hearing, they were thus admonished, that the sanctuary before them was not for a graven image, or the embodiment of any device of a superstitious imagination. There was no thought of the infinite Jehovah, as if he could be there in such a local and limited presence or inhabitation, as the heathen conceived of their "vanities." It was not for human hands to build for the King eternal and invisible a house or mansion capa-

cious or magnificent enough; since even the very earth itself, in all its grandeur and goodliness, is but as the footstool of his feet.

In another view, we may here see the overwhelming effect of the conscious immensity, and excellency, and glory of the Divine Being.—Is it possible, that the High and Holy One, who inhabiteth eternity, can stoop so low, as in any conceivable manner to commune, and to dwell with *men?*—How *can* God dwell with such creatures?—O amazing condescension!

In yet another, and perhaps, the largest view, we perceive the deepest humility blended with unutterable rapture of gratitude. The God of David had not only performed his promise, in respect to the building of the temple, but had actually come to take possession by his glorious presence, and to record his name, as he had dwelt, and had recorded his name, in the venerated tabernacle of the days of old. The cloud was already filling the whole house within; and out of it was to break the Shekinah, the abiding resplendence above the cherubim over the mercy-seat. And in token of God's acceptance of the work, and his real presence, in his holiness and his love, there was no need in that hour of intense and sublime devotion, that a voice should be heard from "the excellent glory," saying, "I have chosen this place to myself, for a house of sacrifice."—The heart of the royal suppliant must have felt beyond all power of expression, what would have been indicated, if he had said, OUR GOD HAS COME! JEHOVAH IS HERE!

I thus interpret the words,—"Will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built?"—This interpretation is in evident harmony with the whole of the prayer, as it was continued. What is first in order may be taken as an example for the whole.

"Have respect *therefore* to the prayer of thy servant, and to his supplication, O Lord MY God, to hearken unto the cry and the prayer which thy servant prayeth before thee: That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive." (2 Chr. vi: 19—21.)

"When he had made an end of his supplication, he arose from before the altar, and from kneeling on his knees, with his hands spread up to heaven, and stood and blessed all the congregation with a loud voice." He recognized the truth and mercy of that covenant God, of all whose good promises not one word had failed; and invoking anew his blessing upon all the people, he exhorted them to be "perfect with the Lord their God,—to walk in his statutes, and to keep his commandments."

"Fire came down from heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house. * * And the Lord appeared to Solomon by night, and said unto him, I have chosen this place to myself for a house of sacrifice. * * Mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and my heart shall be there continually."

Important conditions were annexed to these promises. If these should not be fulfilled by the kings, the priests, the prophets, and the people, then no power on earth, and no compassion in heaven above, would preserve that house from utter demolition and desolation.

"If ye turn away and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then will I pluck them up by the roots out of my land, which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among nations. And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them." (2 Chr. vii.)

To the temple of Solomon, where the visible glory, the Shekinah, appeared above the mercy-seat, the tribes went up; and as they went, "old men and children, young men and maidens,"—singing the songs of Zion. Mount Moriah, like Mount Zion, was "beautiful for situation," and unspeakably dear to the hearts of the thousands, who from generation to generation worshipped their fathers' God in spirit and in truth.

Long did Jehovah of hosts dwell between the cherubim, and commune with his people Israel, and with strangers that came from a far land. But in the lapse of ages of eventful and most instructive history for all coming time, the measure of iniquity was filled; the destroyer came from beyond "the great river, the river Euphrates;" and "the holy and beautiful house," where the children's children of the ancient "fathers worshipped, was burned up with fire, and all their pleasant things laid waste." And there was fulfilled the saying of the Lord, so solemnly uttered four hundred years before;—for that house *did* become an "astonishment" to the "passing" traveller.

Upon the return from the captivity in Babylon, where their harps hung for seventy years upon the willows by the river,—the first object of attention with Ezra, Zerubbabel, and their associates, was the rebuilding of the house of God. Its dedication was a festival of joy and thanksgiving. While in exile, as is supposed, the devout captives had of necessity provided for themselves those places

of prayer, known to us by the name of synagogues. It is certain, that not long after the return, such buildings were erected even in different parts of the holy land;—a natural consequence of the habit and the pleasure of worshipping socially and regularly every Sabbath-day.

God had fulfilled his word of prophecy and of promise: "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as *a little sanctuary* in the countries where they shall come. * * I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." (Eze. xi: 16, 17.)

It is probable, that their houses of worship in different places of their exile, greatly promoted personal piety among the captive Hebrews; and were of invaluable service in aiding them to maintain the institutions of true religion against the seductive encroachments and abominations of idolatry. After the return from Babylon, the Hebrews of the land of promise, no more worshipped, as a community or a nation, any of the gods of the heathen.

In the synagogues, our adorable Lord and Savior preached, in his own person, "the grace and truth," which he was preparing to seal with "the blood of the everlasting covenant." It was his custom to go into them, every Sabbath. Wherever his apostles found Jews, they found also these

houses of worship, of which it could then be said, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." And it cannot be doubted, that they were always set apart for religious purposes, by some form of solemn consecration.

Those who were first called Christians at Antioch, amidst the countless temples and altars of that splendid Syrian capital, probably had not a synagogue, or any kind of public building for prayer and praise, hearing of the word, and the celebration of the ordinances of "the glorious Gospel of the blessed God." Every where spoken against and persecuted, they and their kindred in the bonds of Christ Jesus worshipped as they could in private houses, or in the open air, perhaps at midnight; and often "in dens and caves of the earth," to which they would resort, both in summer's heat, and winter's cold.

At the beginning of the third century, there were some houses of Christian worship, in certain parts of the Roman empire. There could not have been many. Such as there were would have poorly compared with the temple of Solomon, or even this new Tabernacle, in which we are now assembled. In brief periods of toleration, or rather of sufferance, Christians were allowed to have public services, until the fourth century. The emperor Dioclesian, A. D. 303, ordered all their sacred buildings to be razed to the earth.

Under Constantine, who soon after ascended

the throne of the Cæsars, the demolished churches were rebuilt, and such as had been closed, were again opened. In some instances, it appears, but not many, Pagan temples were purified and dedicated to the true and the triune God.

Justinian, in the sixth century, far exceeded all his predecessors in his zeal for the erection of magnificent and colossal churches. Of these, the Church of St. Sophia, at Constantinople, was the most remarkable and renowned. It was erected at an expenditure of $5,000,000. The perpendicular height, from the summit of the grand arch to the pavement was one hundred and eighty feet,—just the height of the spire which stands in front of this building. "Such was the splendor of this work that, at the consecration of it, Justinian exclaimed, 'I have exceeded thee, O Solomon!'"

In Christian countries, both Papal and Protestant, there are, at this day, some edifices of great magnitude and splendor;—capable of containing from 5,000 to 10,000 worshippers. Formerly, there was no provision of seats for the congregation; and in some cases, the preacher *sat*, while the assembly *stood* to hear. Thus did Chrysostom, "the golden-mouthed," sometimes preach.

In general, however, the buildings for Christian worship, have been constructed at very moderate cost, and have been designed for *hearers* of the word, who might without disrespect or irreverence keep their seats, during the sermon;—*seats*, which I am inclined to think, would not have been pro-

vided, in any age before ours, if it had been imagined, that ever such a custom would arise, as that of an assembly of professed worshippers of God *sitting in prayer!*

Our present usage in the dedication of churches, or as we often rightly say, *meeting-houses*, has been ascribed to Constantine. But if the buildings for worship, among the Redeemer's disciples, had previously been occupied without any public solemnities of dedication, it is to be accounted for, chiefly if not solely, by the circumstances of the periods of martyrdom.

In conformity, then, with ancient and sacred,—and at present, almost universal usage, in such cases,—we, of the Tabernacle Church and Society in Salem, have met together, with our friends and neighbors—whom we rejoice to see with us—that we may dedicate, most cordially and truly, this new and beautiful house. It has been erected for the honor, and in hope of the gracious, and the *glorious* presence of the same God, who, during so many generations, dwelt in the sanctuary, which Solomon built, and so memorably dedicated. The service is fitting in itself, irrespective of time-honored usage.

A dedication imports a solemn appropriation of an edifice to the purposes for which it is erected, or to which it is to be devoted. And this house we have built, that it may be to us "none other but the house of God and the gate of heaven!" As, therefore, we have built this house, and are to

dedicate it to the service of the same God, have we any less reason to expect that he will dwell in it, with a real presence, than Solomon had to expect that presence, which was vouchsafed to the temple, as it had before been to the tabernacle?

In the sense of the Scriptures, God is present, when by his agency or influence he makes any peculiar manifestations of himself, to the eyes of the body or of the soul; or when such objects of sight or contemplation are brought into view, as impart to us vivid and impressive conceptions of his being and of his perfections.

God's essence is every-where. Absolutely considered, he is in all space and in all existence. He is in the cottage as in the palace,—in the open field as in the temple. But in places set apart for his service, and consecrated to his praise, we are accustomed, and we believe, with the highest reason, to say, that he is both really and peculiarly present.

The Shekinah, sometimes called "the cloud," "the pillar of fire," "the glory of the Lord," and "the excellent glory," was not God's presence; but merely the visible sign of that presence, by the Holy Spirit's agency and influence. Some have thought it a prefiguration of the personal appearance of our Lord Jesus Christ, the Brightness of the Father's glory, in the second temple. Others, and I judge more correctly, have interpreted it as a symbol of the Holy Spirit, through whom the godly become living temples of God, in their own

persons, and the church universal is a habitation of God.

The purpose of Solomon in building the temple was no better expressed, than in his message to the king of Tyre: "Behold I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings, morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God." As Christians, we, in our advanced condition of spiritual knowledge, have built this house for purposes, to all intents corresponding with those of Solomon, as described by himself.

In Christ, we are Abraham's seed, and heirs according to promise, heirs of salvation through the blood of "the Lamb slain from the foundation of the world." And on the gates of the New Jerusalem, the emblematic city of the visions of Patmos, were the names of the twelve tribes of Israel; and on the foundations the names of the twelve *apostles* of the Lamb;—thus signifying, that the true members of the Jewish and the Christian churches are one,—and are built together "on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone."

In place of the seventh day for a Sabbath, we have the Lord's day,—the first day of the week. For circumcision, which was before Moses, and was to Abraham a seal of the righteousness that is

by faith, we have the ordinance of baptism. For the Passover, commemorative of the triumphant deliverance from the bondage of Egypt, we have the Sacrament of the Supper, in which his followers are enjoined to show our Lord's atoning death, and his victory over death and hell, until he shall come "to be glorified in his saints and admired in all them that believe."

In place of burnt-offerings and sin-offerings, we have the Lamb of God, who offered himself, without spot or blemish, once for all. We need not a succession of priests to burn incense; for we have access to the Holy of holies, through the Mediator of a new and better covenant. And if we have the New and the Old Testament,—the grace of the Lord Jesus Christ, and the communion of the Holy Comforter, with the love of God, even the everlasting Father,—what need have we of any of those appliances of worship, those typical or ritual ordinances and ceremonies, which were all superseded or abolished, when Christ—THE END OF THE LAW FOR RIGHTEOUSNESS—accomplished his decease at Jerusalem?

Of the distinguishing articles of our doctrinal belief, who here is ignorant? Who does not know, if he knows anything of this city, and of history, that, as the doctrine of Christ, we hold the faith of the founders of the First Church in Salem, and of all the venerated churches of New England; the faith of the martyrs in our father-land,—of the Reformers of the sixteenth century, and pre-

eminently of John Calvin,—of the Waldenses and Albigenses,—of Athanasius and Augustine, and the hundreds of thousands, who in the first three centuries "loved not their lives unto the death?" (See Appendix G.) And this faith, or the doctrines so admirably defined in the Westminster Confession, we hold, not because we have received them by tradition, or in virtue of any human authority;—but because in our sincere and honest judgment and persuasion, the Bible teaches them unequivocally and infallibly. With us, there lies no appeal from God's testimony.

We believe, that whatever the Gospel once was, it is now and ever will be. We believe, that whatever discoveries may be made among the stars, or in the depths of the earth, and whatever may come forth from the speculations or the researches of the wisest of the wise of this world,—there will never be any other way to be saved, than that which by the Gospel is here to be preached. The faith ONCE delivered to the saints, can no more be changed, or be modified by any human power or device, than the sun can become the moon, and the earth become both the moon and the sun. Truthfully and eloquently has it been said,—"Remember that as the stars, shining over us, are the same that let down their light upon Adam; so the great star-like truths in the firmament of Revelation, must remain the same; and Jesus Christ, the great Truth of all revelation, the one Decree of heaven, and the one Hope of earth,

must remain in our theology, as in that of our fathers, unchanged and unchangeable, the same yesterday, to-day, and forever. Far in this matter of the soul's salvation, be from us and our churches, the spirit of restlessness and self-sufficient innovation, that seeks something vaster than heaven, newer than Truth, and better than God!"

We desire not to be as those, who set up a golden calf, even at Bethel, where Jacob saw the gate of heaven;—and of whom it was said,—"Israel hath forgotten his Maker, and buildeth temples." Whether it may be thought to be our honor or our reproach, we seek to walk in "the old paths," and "the good way,"—in which a countless multitude have walked and "found rest to their souls." Whoever in our Massachusetts or New England, may be accounted *innovators*, and whoever may glory in a progress beyond "the simplicity that is in Christ,"—be it our humble and holy joy, that we have no aspirations for such progress, and no ambition for such glory. If any assert the liberty of following in the line of their *present* convictions,—we accord it to them most fully. But we ask that in their turn, they will accord to us the liberty of following in the line of both our present and our past convictions; and by the grace of God, we trust, our *future* convictions, even to the hour when we hope to depart and to be with Christ, and to dwell with him, forevermore.

With the truth as it is in our Lord Jesus Christ

and him crucified, and the faith which through his blood is imputed to us for righteousness unto life eternal, we may well be content. It is written that "the Angel of the Lord,"—in whom we recognize the Angel-Jehovah,—the Angel of the covenant, Christ Jesus,—"appeared unto Moses in a flame of fire out of the midst of a bush; and he looked and behold the bush burned with fire, and the bush was not consumed." In that emblem of the bush and the flame of fire, we read the indestructibleness of "the Church of God, which he purchased with his own blood." And "*the ashes of that fire*," we never expect and never desire to see!

We have built this house, neither from divisions among ourselves, nor in envy or in jealousy of our neighbors. As we have done nothing in "strife," so we trust, we have done nothing "in vain glory." Should a people dwell in better houses, than they build for their God? We have built this house, with "strength and beauty,"—because the God of heaven and earth is worthy of all that we can do to impart dignity to our worship; and because we would have the impressions of taste rendered subsidiary to the promotion of the highest of all beauty, the beauty of holiness. Why are the heavens so garnished? Why the inimitable coloring of the flowers of the field? Why the rich and gorgeous plumage of the birds of the air? Why such plans and models of surpassing beauty and grandeur in the tabernacle and the temple?

Why did God furnish these,—but for his own praise, in the true moral effect upon the heart of the beholder? There is no waste, no extravagance in what is honorable and acceptable to God.

We had no pattern for this structure, revealed from heaven to the architect, as Moses had for the first tabernacle, and Solomon for the first temple. But we believe that He, who furnished those patterns, and so endowed with extraordinary and wonderful skill and taste such as were needful for the work, will not be displeased with *us*,—if by his favor upon us, and out of that which he hath given us, we have built for him a house, which in the eyes of all is beautiful; and which we would dedicate to him, with one heart and voice, that it may be Holiness to his Name!

Our God did not rebuke his ancient people, when they poured in their treasures for the tabernacle and the temple, far beyond the necessity, great as was the expenditure from the richness of the material and the workmanship. We shall worship here with none the less of heavenly thought and aspiration, because we make no concealment of our pleasure and satisfaction in a house so much more comely, than might easily have been erected and furnished. And if any shall think, that the small pecuniary valuation of the seats here, below or above, is too great,—let me inquire of them, whether it be not a noble charity for others, as well as for themselves, to have a liberal part in providing such a house of God?—

If you were soon to die, could you, ye heads of families, bequeath a better legacy, than *a family pew* in such a delightful sanctuary?

If we had not enjoyed so much in the former house, and so many priceless blessings had not been there received by the living and by our departed ones,—whose spirits may be now hovering over us,—we should never have adventured to take down the old sanctuary, or to have laid the first stone of this building. With those hallowed memories of the old Tabernacle, we have garnered up many precious hopes for this our new Tabernacle. Ye blessed spirits, that have gone from us, to be where Christ is,—are ye not now here to rejoice with us, as we are giving to our God these walls, these seats, this pulpit, and all that appertains to this goodly structure?—Is there one among you, who would have said "forbear!"

And let me say to the children and the youth who are with us, on this occasion, that if it had not been for *you*, for you far more than for themselves, parents and grand-parents would not have built this house. The venerable old sanctuary might have answered every personal need of your fathers; and much more the need of the aged men and women, who parted from the old house with many tears.

The days will come, when they who have given of their substance, and those who will also give of theirs, will all be in the grave and in eternity. If you shall live to take their places,—remember,

I charge you, all the solemnities of this solemn and joyful hour. Remember that this house was dedicated to the worship of Jehovah, the Father, the Son, and the Holy Ghost. Remember, when I am dead, that it was for the everlasting Gospel, and in hope of God's covenant mercies to children and to children's children, that so much of expense has been incurred by many of this church and congregation. Remember that you all have souls to be saved or lost forever! Give your hearts and your all to the Saviour. Here let your "young hosannas sound his praise!" And when it shall be said, "instead of the fathers are the children," may it be to your honor,—as being all of you the true children of God, and humble followers of God's dear Son!

It is recorded of Solomon, that all which came into his "heart to make in the house of the Lord, he prosperously effected." My respected and beloved friends of the old Tabernacle, which we so loved, and of this new Tabernacle, which we have already begun to love,—have you not all occasion this day, to record with your liveliest gratitude, HITHERTO THE LORD HATH HELPED US! These walls are the witness, that it is even so. And from the foundations to the summit of the lofty and graceful spire, let the whole be a memorial of the good hand of our God upon us, and a monument of our gratitude and thanksgiving, for the year *eighteen hundred and fifty-four!*

When we celebrated the laying of the corner-stone, we prayed to God, that they who laid the foundations might live to see the work completed and finished. They are all alive this day. We prayed for all that might be engaged in the work, so perilous in many places, and for many days together, that God would *keep all their bones, that none of them might be broken.* It has been our great joy, not boastfully have we spoken of it, that the perilous labor was all done;—the house built in every part; and there had been not the slightest harm to life or limb in any exposure.

On Tuesday morning, a leading paper of our city, characteristically candid and magnanimous,—in an article, as sincere, and as honorable to the writer, as it was commendatory of ourselves and those who have preceded us,—published to the country and the world, as a striking and extraordinary circumstance, that "no accident, or misadventure, or miscalculation of the slightest sort, had occurred to interrupt the process of construction, or mar the satisfaction with which it has been watched by the parties immediately concerned, and by the public generally."—[Salem Gazette, Nov. 28, 1854.]

Scarcely had this gratifying statement been read in our dwellings, before we were startled by the tidings, that a workman had fallen from the roof, and had probably received a fatal injury! Why was it, that our sympathizing emotions were so prompt, and that we all were so keenly affected?—

We might have felt deeply, if the same casualty had befallen one, who had ascended any other building. But should we have felt, as on Tuesday? And would our joy be as now, that the injury is but as nothing, in comparison with what from the first rumor we had feared?

Some of us had known of casualties, like one in an interior town of our New England, where in raising the roof of a house for God, the frame fell, and left beneath the ruins *eight men dead*, and many more sorely wounded! And when this roof above our heads was all safe; when those heavy timbers of the tower were all right,—when the lofty spire that so trembled, had settled fast into its own place, and the last ladder had come down, which was expected to be lifted up,—who of us was not able to breath more freely, and did not feel that the good hand of our God had indeed been with us?

The good hand of our God *has* been with us, my brethren. In our regret for the occurrence of Tuesday morning, we have in our gratitude a new element. We have "joy of grief" for him who has received the harm, joy inexpressible, that his life was spared. And now if we lose anything from the height to which our joy would have risen, we may gain more in the greater *depth* of our gratitude,—that in removing the former and in erecting the present house, we have had such a marked and signal succession of experiences of the protecting and preserving providence of God. And

it will do no one of us any injury,—to be admonished to "rejoice with trembling" in all cases, unless we are sure that we rejoice in God. The admonition may have been just what we all needed, that we should this day the more humbly acknowledge God, and think much the less complacently of ourselves, as if the work which we dedicate, were the work of our own hands, and for our own glory. (See Appendix H.)

We take, we accept the admonition. With a deeper humility as we trust, and a more fervent and chastened gratitude for those mercies, which have so abounded towards us, we can pray,—"Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of the strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness!"

Here may the Father of lights ever afford his presence which is life, and his loving-kindness which is better than life. Here may the Redeemer of perishing sinners ever be honored, as we honor the Father! Here may the blood of his atoning sacrifice cleanse many souls from all sin! Here may the Holy Ghost, the Enlightener, Sanctifier, and Comforter, impart plenteously his awakening, converting, and quickening influences to accompany our prayers and praises, our meditations upon the word of truth, and the administration of the ordinances. Here may the poor be remembered, and the widow and the fatherless never be forgotten, in our charities. May the Macedonian

cry of perishing millions never be unheeded! O that there may be many, that shall be ministers of Christ at home, and heralds of his salvation in other regions of the earth! And when the Lord writeth up the people of his choice and his praise, may it be said of a great multitude, that they were born here!

We know not the destiny of our new Tabernacle. It may stand, when we are all dead, and when the youngest child here, that shall live to be the oldest of all, shall long have been buried. To those now unborn, it may become even more venerable and dear, than was the old Tabernacle to ourselves.—But its period may be very short. Our elevated and rejoicing hopes may soon be turned into mourning and lamentation. Thy will be done, O God! Spare us, we pray thee! "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it!"

Are there not many, who will unite with us, in these our supplications? Are there not many in other cities and towns, and some in distant lands, who, as our work has been advancing to this happy completion, have had in their hearts to pray, that *the glory of this house may be greater than the former*,—as the venerable servant of Christ prayed, while fervently imploring the Divine blessing upon our solemnities.

May it please our God that the glory shall be *as* great,—and we will call upon our souls and all that is within us, to bless his holy Name. And if it be far greater, we will say,—"Not unto us, O Lord, not unto us, but unto thy Name give the glory for thy mercy and thy truth's sake!" Amen!

Note.—Since the first part of this Discourse was in type, it has occurred to the author, that a statement in the introduction respecting the "ability of the natural reason and conscience," may seem to be inconsistent with Rom. i: 19, 20. From the context, however, the reader may perceive the meaning to be, that, according to the witness of history, mankind have never come to a right knowledge of the being and perfections of God, unless they have been taught by the Spirit of God, through the Word of his revealed will. But they may learn enough of God, by the light of nature, to make them inexcusable for the deeds, which they do against their own consciences. And it may be true of all the heathen, who have the use of the "natural reason and conscience," that while "holding the truth in unrighteousness," so far as it is known by them from whatever source,—they literally "resist the Holy Ghost," as do many thousands who have been taught "the knowledge of God" from the Holy Scriptures.

SUPPLEMENTARY NOTICES.

In the Salem Observer and Daily Evening Traveller, Dec. 2, and in other papers, extended notices of the dedication were published. The Salem Gazette of Nov. 28th, and the Observer of Dec. 2, contain an elaborate description of the house, by the architect, Richard Bond, of Boston. A small part only can here be inserted.

"The size of the body of the house is 68 by 90 feet, with an apsis 25 feet wide, and projected 6 feet from the rear wall of the house. The tower is projected from the front wall 19 feet, and is twenty-three feet wide on the front, and is finished with buttresses projecting 18 inches at the angles, with offsets at several different heights, thus reducing the size to 18 feet, at the height of about 66 feet from the ground, where the buttresses are merged into the square form of the tower, and the space between them filled with little arches resting on corbells. The tower to the height of 70 feet assumes an octagonal form, at the base of the bell-tower which is finished with pilasters at the angles, with a plain but full entablature. The openings of the bell tower are 4 by 10 feet, with a ballustrade at the bottom of each, and an arched bracket at the top restlng on corbells. Above the bell tower is a story, 10 feet high, a continuation of the form of the story below, but with plain piers on 4 sides, projected 8 inches. In each pier is a small circular window finished with heavy, beaded mouldings resting on brackets. This last story forms the pedestal of the spire which is octagon in plan, 8 feet three inches diameter above its base, and rises to the height of 77 feet, including the spindle, thus making the whole height of the tower and spire, 180 feet."

After detailing the different parts of the structure, exterior and interior, Mr. Bond says :—"The style of the exterior may be characterized Romanesque. The interior is finished in a style corresponding to the exterior. The architecture may be considered, in general, a mixture of Romanesque, and Italian of the French type."

Mr. Bond makes no allusion to the "Minister's room," which the Building Committee added to the house, and connected with the pulpit. While out of sight, in the common views of the edifice, it is so prepared and furnished, as to be much admired for its obvious convenience and comfort.

The whole house, exclusive of the large orchestra, will seat nearly or quite 1,050 persons. The pews below are lined, stuffed, and cushioned; and with the aisles and pulpit, are uniformly carpeted.

The work of upholstery and the iron-fence occasioned an expenditure of more than $2,700. And the entire cost of the building, *as furnished*, is $21,400.

The 136 pews below were appraised, from $40, to $250; and the 44 in the galleries, from $25, to $60. At the sale in the afternoon of the day of dedication, and subsequently, "the choice money" amounted to $2,254 58. The aggregate for 75 pews on the floor and a few in the galleries, was $16,119 48.

By receiving in addition $1,000, from the late Mrs. Elizabeth King, for the "Minister's pew," and $500, for the pulpit, from a former member of the church, not now resident in Salem,—with some other contributions in the same liberal spirit, together with the avails of the old house and a small piece of land,—the Building Committee have been able to pay all the bills of the new Tabernacle, without rendering the Proprietors liable for loans, beyond *one tenth part* of the expense. The loans should be regarded as little else than a nominal indebtedness; the income of the house being ample to meet current expenses, and also to diminish the principal of the indebtedness, even if this should not all

be cancelled, by future sales of pews now rented. Quite a number of pews are thus occupied, as was the fact in the old house; while the number of proprietors is considerably larger. And the pews which may yet be sold, in more favorable times, would much more than liquidate all claims against the Society, although sold at much less than half the valuation.

December 3d, was the first Sabbath of worship in the new Tabernacle. The first hymn sung was the 142d Select:—

"In sweet exalted strains,
The King of glory praise;
O'er heaven and earth he reigns,
Through everlasting days:
He, with a nod, the world controls,
Sustains, or sinks, the distant poles.

To earth he bends his throne—
His throne of grace divine;
Wide is his bounty known,
And wide his glories shine:
Fair Salem, still his chosen rest,
Is with his smiles and presence blest.

Great King of glory, come,
And with thy favor crown
This temple as thy dome—
This people as thy own:
Beneath this roof, oh deign to show,
How God can dwell with men below. etc.

The discourse in the morning was from John iv: 24. "God is a Spirit," etc. The Lord's Supper was administered, at which, without purposed coincidence, the 406th Select Hymn was sung,—the same as at the last communion in the old house. It was a grateful season. And while the anticipations were so animating, it was not forgotten that seven

times the service had been enjoyed in the vestry; and with no ordinary consciousness of fellowship one with another, and, as is believed, with the atoning and all-sufficient Redeemer.

This day was also the 20th Anniversary of the Installation of the present pastor, whose ministerial connection has been longer than that of either of his predecessors, from 1735. The discourse in the afternoon was from the words,—*Thus have I been twenty years in thy house.* Gen. xxxi : 41.

Sabbath evening, Dec. 31, the United Concert of Prayer for Foreign Missions was held in the new Tabernacle. Thus as the last evening meeting in the old house was a MISSIONARY meeting, so was the first in the new.

But the first Sabbath of the new year was the "great day of the feast." Twenty-one persons were received to the church, on a profession of their faith; a majority of whom, in the year just closed, had come to cherish a hope in Christ, as those receiving him from the heart. Others from a similar experience, it is believed, will ere long join them by a similar profession.—Ps. cxv : 1.

The number of church members, January, 1855, was 411. Three-fourths of the whole have united with the church, during the last twenty years,—two-thirds of them by profession. But so many have been the changes by death and removal, that the present total of the Church is but about the same, as in Jan. 1835. Very large additions had been made in 1831–2, from the results of the "Great Awakening" of that period.

The Deacons of the Church, with the date of their appointment, are

1818. John Punchard.
1837. Jonathan Perley.
1839. Nathaniel Appleton.
1846. Ira A. Brewster.
1849. George H. Smith.
Clerk. George C. Hodgdon.

APPENDIX.

A. p. 19. In some brief "Historical Notices" prefixed, in 1851, to a new edition of the "Articles and Covenant of the Tabernacle Church," it is said, that "for twenty-seven years there were nominally two First Churches in Salem." By a recent examination of the First Church Records, it is found that this statement is erroneous. For *twenty years, the present Tabernacle Church alone was called the First Church.* The minority of the First Church, by the aid of a Council and the Legislature, "*dismissed*" Mr. Fisk, the pastor, on the 18th of April, (O. S.) 1735. Having held together and hired preaching, for about a year, they were duly organized as a church in 1736, under the style of "*the Church and Parish of the Confederate Society in Salem.*" More briefly, they were called the "Confederate Church;" while their brethren who had been separated from them, by an ecclesiastical procedure which would not have been possible, since the Revolution, called themselves and were called by others, "the First Church of Christ in Salem." Their organization was the same as had been transmitted from 6th of Aug. 1629.

In course of twenty years, some of the former friends of Mr. Fisk returned to the Church and Society of those who had procured his forced and violent dismissal from his original pastorate. Perhaps, the thorough evangelical spirit of Rev. Mr. Leavitt's preaching disaffected them. However this was, their return gave the Confederate Church a "majority of those who were members of the First Church, at the time of Mr. Fisk's dismission;" and it was therefore voted, that, from July 28, 1755, the Church "*take on them in all public transactions the title of the First Church in Salem!*"

There were now "two First Churches in Salem," *in name;* but with what propriety? Seven years afterwards, the Church that would now seem to be justly and really *the* First Church surrendered the title, and put an end to a long and embittered controversy.—*See First Church and Tabernacle Church Records; also Felt's Annals of Salem, vol. 2. pp.* 593—96.

B. p. 20. Previous to the installation of Dr. Whitaker, in 1769, the Church voted *unanimously* to adopt "his plan of Church government," which was *Presbyterian*, and which he had made a condition of his settlement. It was provided, however, that "if any member of the Church should appear to have scruples of conscience respecting being judged by the Eldership,—on their manifesting the same to the Session, he or she may for the present have the liberty of a trial by the Brotherhood." (Church Records, p. 51.) It was also provided, that, until "a stated Judicature," (as that of a Presbytery) should "be fixed on by the Church," an appeal from "the judgment of the Session" might be made to a Council, convened according to the usual practice of Congregational Churches.

Soon after Dr. Whitaker's installation, (or Sept. 11, 1769,) five elders were chosen, and until 1784, the government of the Church was administered by the Eldership, or Session, of which the Pastor was Moderator, and *ex officio*, a member.

"1772, April 27. A letter gives information that 'an offended party have determined to withdraw from Dr. Whitaker, and gather another Church,' etc. It says that forty or fifty families make up such intended seceders."—*Felt's Annals, II. p.* 602.

Nov. 27, 1773, a majority of the Church requested the pastor to join with them in applying to the Boston Presbytery "to take the Church under their watch and care." This action was in accordance with the conditions of Dr. W.'s settlement. Application was made in May following, (1774); and the Church was accordingly received. The Church was afterwards connected with the "Salem Presbytery," so called.

Feb. 11, 1784, the Church voted to "re-assume the Congregational mode of Church Government, having renounced the Presbyterian Judicature and all subjection thereto."

During all the period of Dr. Whitaker's ministry, from July 28, 1769, to Feb. 26, 1784, the original Covenant of the Church was continued; and the Church, as before, was styled *the Third Church of Christ in Salem.*

From the name given to the house of worship, the Church soon became generally known, as the TABERNACLE Church. This designation formally appears in the Church Records, in 1786. It had been gradually adopted, without any act or vote of the Church.

C. p. 23. Since this Discourse was preached, the name "Marlboro" has been dropped, with the name also of "County" Street, and both have given place to "Federal."

D. p. 27. The full title of this work was "Christian Psalmody in Four Parts; Dr. Watts's Psalms Abridged; Dr. Watts's Hymns Abridged; Select Hymns from other Authors; and Select Harmony; together with Directions for Musical Expression. By Samuel Worcester, D. D., Pastor of the Tabernacle Church, Salem." In a few years, "Watts Entire and Select Hymns" came into use. An edition, enlarged and improved, was adopted in 1835.

E. p. 35. Capt. Hardy Phippen was one of the very first, who were baptized in the old house. At the opening of the services, P. M. March 5, 1854, was baptized "the little one," James Augustus, son of James F. and Rachel H. Smith.

F. p. 43. For "inscriptions" and other particulars, see Salem Observer, April 29, 1854. The "box" was not actually deposited and sealed up, until June 3d. Meanwhile, beside City and State Documents, Salem Directory, etc. from Messrs. A. Huntington, T. S. Jewett, H. Whipple, and others, the likenesses of Rev. E. Cornelius, Rev. J. P. Cleaveland, D D., and a Memoir of Rev. John Prince, D. D. LL. D.,

with a likeness, etc., were added. George D. Phippen, Esq. also deposited a "List of the Pastors and Church Officers from the beginning;"—of the "Subscribers to the new House of worship;" of the "Proprietors of the Tabernacle as they were, Sept. 1, 1780;" of the "Architect, Contractors, and Building Committee, of the new Tabernacle, the Standing Committee, and other Officers of the Society;" and of "the pew-holders, before the taking down of the old house,—with a plan also of the same."

G. p. 66. The note is omitted.

H. p. 74. On the 9th of March, the work of demolishing the old house began at the top of the tower. There was much fear of some disaster. The attempt being made to remove the tower, below the bell-deck, in one body, the whole fell in an oblique direction; but did no injury except that of crushing a large elm tree.—The raising of the new building commenced on the 9th of May. The frame was of great magnitude and admirably prepared. The operation of elevating the different sections, and especially the tower and spire, was, for successive days, an object of mingled admiration and anxiety. By a slight mistake in adjusting the ropes, the spire, when suspended at the highest point, appeared, for a few seconds, as if it might be precipitated, either upon the roof of the building, or that of a neighboring house. The effect, at the instant, surpasses all description.

Three days before the Dedication, Mr. John Conant, a mason, went upon the roof of the "apsis" or recess, to remove the cap of the south chimney. When about to return to the window of the "attic," his ladder slipped. Providentially, he so gave a direction to his fall, as first to strike the roof of the vestry, which is but a few feet west of the recess, and was taken up from the steps, leading to the Minister's Room, having broken a leg, but otherwise receiving no material harm. Great was the joy and gratitude for his signal deliverance from an untimely death!

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